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Friends Bulletin

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**How do we live our lives from the center
so that all things take their rightful place?**

**Pacific Yearly Meeting's
2006 Annual Session**

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EDITORIAL

DO WE NEED A REST, OR A CHANGE, OR BOTH?

I confess that I was one of the skeptics when I first heard that Pacific Yearly Meeting's Ministry and Oversight (M & O) committee was inviting us to a Year of Discernment and Sabbath. True, PYM needed a change. For the past few years, something has been missing from our gathering. We got together, we connected with old friends, we made new ones, and we bustled about going to meetings and workshops and other activities, but at the end of the day, many of us wondered: what was all this busy-ness *for*? *Why* we were coming together?

Clearly we needed a *change* but did we need a *rest*? The Jewish concept of *shabbat* implies a period of total rest and reflection after a period of hard work, but what work has PYM been doing to *deserve* a rest? Over the past six years, our nation has embarked on endless wars of aggression, our civil rights have been curtailed, torture and illegal detention have become official US policy, and the poor have grown poorer while the rich have grown obscenely rich. In response to these evils PYM has been curiously silent. As editor of *Friends Bulletin*, I have often had a hard time figuring out the *theme* or *focus* for PYM's session. Were we expending fossil fuel simply for the sake of business as usual?

M & O challenged us to reflect more deeply about *why* we gather together as Friends. Do we come together to center our lives in the Spirit? Do our Yearly Meeting structures empower us to connect with the Spirit and with each other?

To help us to explore these issues, Tony Prete, a brilliant biblical scholar from the "other PYM" (Philadelphia YM), was invited to explain the meaning of Sabbath and discernment. After a thoughtful, well-researched exegesis of biblical texts, Tony challenged us with these prophetic words:

Is it a time to ask ourselves whether dissecting every nook and cranny of our Quaker structures and processes is worth more than scrutinizing the boot print that Empire leaves on the earth? Perhaps, dear Friends, we can incorporate into our rich Quaker ways—worship, fellowship, committee and business meetings—some of those questions. Is our personal journey distracting us from humanity's forced march? Is ours a *laissez-faire* God who comforts the afflicted but will not afflict the comfortable? Is our Quaker microscope keeping the wider world out of focus?

These are the kinds of searching, provocative questions that Jesus and the Hebrew prophets asked. Many Friends seemed ready to take up this challenge. As Joe Franko observed about this year's gathering, "I have seen Spirit pass through this community, catching it on fire."

We experienced the moving ministry of our young people. We felt the anguish of those concerned about the fate of our planet. And we felt guided by Spirit as we came to unity on minutes opposing torture and supporting a Declaration of Peace.

Afterwards, many of us came away from our annual session with a renewed commitment to stay connected with the Spirit as we live our lives and conduct our Quaker business. For this, we owe M & O a debt of gratitude.

I hope that, if nothing else, our Year of Discernment enables us to take seriously (and to practice) what Gandhi said about prayer and action:

In the attitude of silence the soul finds the path in a clearer light, and what is elusive and deceptive resolves itself into crystal clearness... Prayer is not...idle amusement. Properly understood and applied, it is the most potent instrument of action.

Anthony Manousos

November 2006 FRIENDS BULLETIN

Ministry and Oversight Committee of Pacific Yearly Meeting invites you to a

YEAR OF DISCERNMENT

What does this mean, and how will it affect Yearly Meeting and your life as a Quaker?

by Joe Franko

Orange Grove Meeting (Pasadena, CA)

These are dangerous and difficult times. Friends everywhere find themselves either discouraged and upset or rushing to do a hundred demonstrations and twice as many meetings. We find ourselves in the midst of chaos. As Thomas Kelly said in *Testament of Devotion*, we find ourselves "bowed down with burdens, crushed under committees, strained, breathless and hurried, panting through a never ending program of appointments. We are too busy to be... good companions to our children, good friends to our friends, and with no time at all to be friends to the friendless."

Kelly goes on to say we attribute this complexity to outward, environmental

or external, phenomena. He debunks this idea that simple living leads to a simple environment and correctly, I think, locates the problem squarely where it belongs, in our internal life. "We are...strained by an inward uneasiness, because we have hints that there is a way of life vastly richer and deeper ... a life of unhurried serenity and peace and power. Life is meant to be lived from a Center."

At the beginning of this year, Ministry and Oversight invited Friends and committees in Pacific Yearly Meeting to consider a year of discernment. We came to Representative Committee with four queries:

1) How do we live our lives from the Center so that all things take their rightful place?

2) What is essential for us to live our lives as Friends and what structure do we need for support?

3) What role can PYM play in helping Monthly and Quarterly Meetings to support members and attenders in living lives from their Center and also helping to support building vital Monthly Meetings?

4) How can we hold our annual session so that it helps us find the center and discern the spirit's will/truth amongst us?

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Our goal was to invite others to join us in a discernment year. It was an invitation, not an agenda. Our vision was that each committee would continue to do the work they were called to do, but to practice mindfulness as they did their work. We wanted each committee and Friend to ask themselves these queries as they did their work. Some tasks would be found to be essential. Other tasks might be seen as having been laid on us by a mantle of tradition.

I must confess, though, we had a problem with articulation. Some called it Sabbath. Some called it Jubilee. Tony Prete told us that both Sabbath and Jubilee involved the process of discernment. The world is so chaotic today we felt a need to ask each committee to join us in a process of taking a step back so that as we moved forward we would not "outrun our light." Ministry and Oversight envisioned that this process would allow us to ask the question, "Where are we being led?" Many thought we meant to lay down our work for a year, to do nothing... and nothing could have been further from our mind.

Some committees are doing good work. That good work needs to continue. Other committees are struggling. Ministry and Oversight offered to help all committees through this process. I talked yesterday with Anthony Manousos. He said, "How is this different from the discernment I am already doing?" I told him it might not be any different at all, but that many of us were caught up in the day-to-day work of committees and Meetings without allowing ourselves the time to take that step back as we worked, or take time to say, "Is this work essential and does it carry us back to our Center?" This week you have heard Nominating Committee continue the process of calling Friends to committees. You have heard Finance Committee recommend a budget for next year. Our committees will continue to do good and necessary work. But perhaps by taking a step back they will find tradition keeps them from doing work they are more clearly led to do,

work that might carry us all closer to the Center.

Some Meetings and committees have already taken up the four queries we gave you. Ellie Foster, a Friend from Monterey Meeting, wrote a response in the July-August issue of *Friends Bulletin*. We took these queries to Representative Committee and noticed that in the process of addressing these queries, we got to depths we rarely attained in Rep Com. We took these to Southern California Quarterly Meeting and discovered these queries led us to the same depth. There was excitement and questioning and depth as we thought about what it might mean to

I think of [our Year of Discernment] as an invitation to mindfulness...Everywhere this week we have seen folks go more deeply...I have seen Spirit pass through this community, catching it on fire. It's a fire we hope will not die out.

open up to new and different ways of doing things. There was also some fear and many questions of what we were asking you to do. Because the words "Sabbath" and "Jubilee" carry such baggage we asked Tony to help us unpack some of that baggage. He did a wonderful job of trying to help us tease out the underlying power of those words. But the baggage associated with those words led some to think we were asking you to do nothing at the next yearly session, while others thought of the extra work they were being asked to do.

I think that's why I've begun to think of it as an invitation to mindfulness, a time for us to be mindful about what we do. Everywhere this week we have seen folks go more deeply. We have done more worship in these annual sessions than I can recall in a long time. We have formed a community of faith

that has been more vulnerable, honest, and open than any in recent memory. I have seen Spirit pass through this community, catching it on fire. It's a fire we hope will not die out. It's a fire we hope will be kindled in your monthly and quarterly meetings.

I must admit we are going to ask our meeting reps to do more work, and that Representative Committee will need to help the new Clerk discern an appropriate structure for our next annual sessions. Our reps really need to help us carry back to our Meetings and committees the fire we have seen this week. We must not let it dissipate. We ask you to use, in a process of mindfulness, the four queries you saw in Rep Com and also at the beginning of this week. If you need the help of Ministry and Oversight, or of the Presiding Clerk, let us know. We'd like the fire not to go out. We'd like to bring it back to our next annual sessions, so that we might share with each other the work we are doing and what we have learned from this discernment process.

Your Meeting either has received or will soon receive a letter from M & O indicating we have read your State of the Meeting report. This fall I will send out a State of the Society report that will summarize what we have experienced here at our gathering and what themes we have garnered from your State of the Meeting reports. It will be a reminder, I hope, of our call to the Center. We'd like to help you replicate the fire of this week in each and every committee and Meeting. I think this year your State of the Meeting reports will be even more important, and we have talked about replicating at annual sessions the kind of process begun at College Park Quarterly Meeting (CPQM) whereby at our next annual sessions we can look deeply at these State of the Meeting reports so that Friends might learn and share with other Meetings.

I can share with you that your State of the Meeting reports and your comments this week have led Ministry

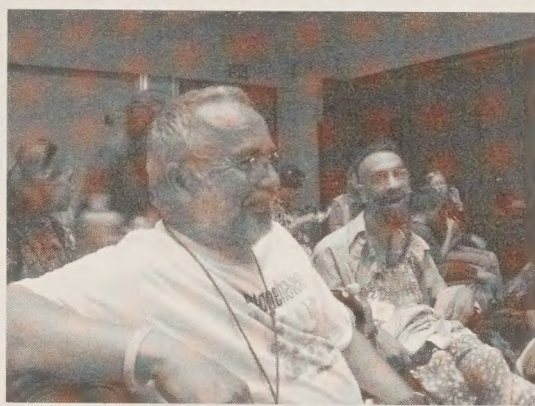
and Oversight to establish a new subcommittee, called youth programs, whose purpose will be to look at youth camps and youth programs at PYM, perhaps finding a way to offer better coordination and more depth to our programs. You may find that at our next annual sessions we will be bringing to you some proposals that arise from the work of this subcommittee.

I'd like to share with you other news now. The Brinton Visitor Subcommittee has done some deep discernment, clearly Spirit led, and representatives from Pacific, Intermountain, and North Pacific Yearly Meetings have asked that the program be laid down. Ministry and Oversight will work with the Finance Committee to distribute the remaining funds fairly among the three yearly meetings, but we also see how important visitation is to our small Meetings. We would like to return, if we can, to the beginnings of the Brinton Visitor program, using our portion of the remaining funds to continue the Brinton Visitor within our yearly meeting.

Our Released Friends subcommittee is also in deep discernment about the nature of callings and traveling ministries. We have been concerned about finding ways to nurture the ministries of our members. How can Yearly Meeting find ways to support members, attenders, and Monthly Meetings that are being led to do Spirit-

led work in the world? As we undertake this year of discernment you can expect to hear more about this.

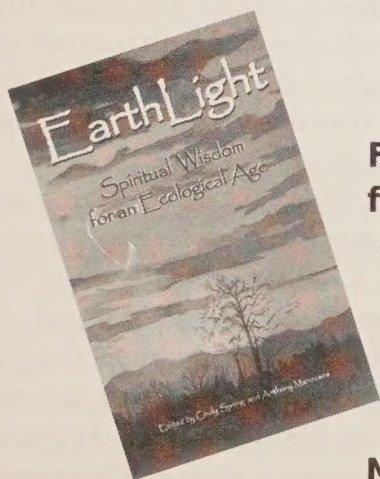
Lastly comes word from our Electronic Communications Subcommittee. You will recall approving the web site at our last annual sessions. Last year we also presented a web use policy statement. We have had two interest groups about it, one last year and one this year. We agreed to use the policy for a year to see if it worked. It has worked well for this last year. We have slightly modified the policy based on your recommendations. The only



Joe Franko (pictured above with John Pixley of Claremont, CA, Meeting) now serves as clerk of PYM. Former clerk of Orange Grove Meeting and PYM's Ministry and Oversight Committee, Joe also served as regional director of the Pacific Southwest Region of the American Friends Service Committee and is involved in the Quaker Initiative to End Torture. His day job is teaching mathematics at Mt San Antonio Community College.

revision to the policy is to emphasize the fact that each clerk who submits material to be posted to the web must take responsibility for the accuracy of the material and for editing out any invasion of privacy. The web master can be a second pair of eyes, but the responsibility for accuracy and privacy must ultimately reside with the clerk who submits the material. Based on seasoning by the last annual session and the two interest groups, we would ask for your approval of the policy.

As I close this report, I would like to address a question of trust and responsibility. The responsibility of Ministry and Oversight, according to *Faith and Practice*, is to hold the spiritual life and good order of the Yearly Meeting, and of Monthly and Quarterly Meetings within the Yearly Meeting. We cannot fulfill this responsibility without your trust. We will continue to have an open meeting of M&O at our annual sessions and will try as much as possible in the coming year to work with you and keep you informed about our own discernment process. We are committed to looking at the right holding of PYM, not only for the six days of annual sessions, but throughout the year. Your committee or Meeting may or may not accept our invitation to join us in this discernment process, but in any event we need to hear from you and your reps about any area of concerns you have. □



Yours in time for the holidays... our new book on spiritual ecology!

Founded and inspired by Quakers, *EarthLight* magazine featured articles by many of the world's seminal figures in secular and religious thought about the place of humankind in Creation. This book embodies what we feel is the best of *EarthLight* and of Quaker writings on spirituality and ecology during the past 20 years, including writers such as Thomas Berry, Brian Swimme, Starhawk, Joanna Macy, Gary Snyder, Maia Angelou, Keith Helmuth, Jim Corbett, Louis Coxe, Lauren de Boer, et al. You can order your copy today through *Friends Bulletin* for only \$20.00 plus \$4.00 shipping and handling.

SABBATH— MUCH MORE THAN JUST “REST”

by Anthony Prete

Central Philadelphia (PA) Monthly Meeting

*A talk delivered at the 2006 annual session of Pacific Yearly Meeting**

Soon after I accepted the invitation to address you in this plenary session, I learned that there were two points of view on the focus of this annual gathering and into the coming year. Some said the focus would be on Jubilee, the biblical idea that on every 50th year the Israelites would allow things to return to the way they ought to be: rest for the land, restoration of rights and dignity, everyone getting back what belonged to them.

The other point of view was that the PYM gathering and coming year should be devoted to discernment. As I understand it, some of this discernment has to do with the structure and function of PYM. But a lot of it also has to do with what it means to be a member of PYM—or for that matter, of the Religious Society of Friends.

So I had two choices—Jubilee or discernment. Well, like any good liberal unprogrammed Friend, I chose neither. Instead, I decided to choose both, and to do so by way of the Sabbath (the Fourth Commandment, the one everybody forgets). Let me explain. First, the Jubilee Year. I won't go into much detail because you will be getting a thorough explanation of it in tonight's plenary. For my purpose here, let me just mention that the Jubilee year comes after seven Sabbath Years. The Sabbath Year comes every seven years. And the Sabbath itself comes every seven days. The progression, then, is from Sabbath to Sabbath Year to Jubilee Year—seven days, seven years, seven times seven years. The Sabbath Year and the Jubilee Year, then, are rooted in the weekly Sabbath. To talk about the Sabbath is to

talk about the Sabbath Year and the Jubilee Year as well.

What about discernment? How is that related to Sabbath? The word *Sabbath* is Hebrew and comes from the verb *shabat*, which means “rest” only indirectly. Like most Hebrew words, its meaning is more concrete and specific.

Shabat literally means “to cease, to desist, to come to a dead stop.” Let me give you an example. *Shabat* as “rest” is like what you might do when you're out driving and you come to a red light—enjoy a few moments of inactivity. *Shabat* as “dead stop” means: you pull into the driveway, turn off the key, open the door, get out of the car, and walk away.

Now, here is where the connection with discernment comes in. As we will see, the Sabbath deals with what you do

EXODUS 20:8-20: Remember the sabbath day, and keep it holy. Six days you shall labor and do all your work. But the seventh day is a sabbath to the LORD your God; you shall not do any work—you, your son or your daughter, your male or female slave, your livestock, or the alien resident in your towns. For in six days the LORD made heaven and earth, the sea, and all that is in them, but rested the seventh day; therefore the LORD blessed the sabbath day and consecrated it.

DEUTERONOMY 5:12-15: Observe the sabbath day and keep it holy, as the LORD your God commanded you... Remember that you were a slave in the land of Egypt, and the LORD your God brought you out from there with a mighty hand and an outstretched arm; therefore the LORD your God commanded you to keep the sabbath day.



YEAR OF JUBILEE

after you walk away from the car, what you do after you have come to a dead stop. And what you do—as the Bible explains it—is to reflect on and renew your covenant relationship with God and your faith community. In other words, the essence of Sabbath is not just that you rest or stop, but that you discern. Without discernment, Sabbath is just time off, a chance to sit around and do nothing, or maybe read a book, or cut the grass (Do you still have grass?) or go for a walk. These are all fine things to do. But they are not Sabbath. Sabbath is discernment.

So, discernment is the substance of Sabbath, and Jubilee is a super-sized Sabbath. To talk about Sabbath then, is to talk about Jubilee and discernment. And to talk about Sabbath is to talk about the fourth of the Ten Commandments, the one that deals with the seventh day of the week.

The Bible tells of the giving of the Ten Commandments in two places: the book of Exodus and the book of Deuteronomy (see sidebar). Though both books did not achieve their final form until some 1,500 years after the stories they relate, Exodus seems to be based on earlier traditions than is Deuteronomy. We see this in the words of the Ten Commandments. Both texts are similar, but Deuteronomy makes significant

*“ 2006 ©Anthony Prete.

changes, especially in the Fourth Commandment. These changes reflect a new perspective, evidence that the biblical text is not—if you pardon the expression—chiseled in stone. Just as Quakers speak of “continuing revelation,” so the biblical text underwent reinterpretation and reformulation as time and circumstances changed.

Now, getting back to the Fourth Commandment. I said that it was significantly different in the book of Exodus and the book of Deuteronomy. The major difference—and this relates directly to issues of discernment and Jubilee—is the reason the text gives for maintaining Sabbath. In Exodus, the foundation of Sabbath lies in the creation account. It reads:

For in six days the Lord made heaven and earth, the sea and all that is in them, but he rested on the seventh day; therefore the Lord blessed the Sabbath day and consecrated it.

This ties the Sabbath directly to the creation account that opens the book of Genesis. That account, I need to point out, is not about God creating something out of nothing; in the mind of the ancient writer, prior to creation there existed chaos. God’s creative action was to push back that chaos by establishing areas and boundaries—thus bringing to the world a reassuring order and predictability. So the text in Exodus places the Sabbath orientation on God the Creator, and on the good—indeed, very good—elements of that creation. Jubilee focuses on that creation. Beginning with the rest for the land, on up through forgiveness of debts and restitution of property, and finally to setting slaves free, Jubilee works toward restoring creation to what God hopes it will be.

It would seem that the Sabbath rest is an imitation of the divine rest—God rested on the seventh day, we rest too. But the text says much more, some of it surprising—or confusing. It begins by telling us that the heavens and the earth and all their multitude were finished by the end of the sixth day. But creation was not finished. As the text says, “on the seventh day God finished the work that he had done.” Only then did God rest. As for what that work was, we are told

only that “God blessed the seventh day and hallowed it.” The final act of creation, after all the material world is completed, is the blessing of a day—the blessing of time.

So time is part of creation, and as such it shares the characteristics of creation: it’s there for us to cooperate with, to respect, to treat kindly. It is not our enemy. We act in uncreaturely fashion when we abuse it. That has nothing to do with Sabbath per se, it just says that, like everything else in creation, time is God’s gift and we should use it wisely.

As a part of creation, time brings to creation a rhythm of working and resting, and creation will not be complete as long as that rhythm is not honored. Everyone, everything deserves rest—a period of time when they can safely cease their activities, a time when the lamb can lie down with the lion—and not wake up as lamb chops. That’s why, to quote Terence Fretheim, “Sabbath-keeping is an act of creation-keeping.” The Sabbath year and the Jubilee expand this basic principle. They are a time of rest, not just for the Israelites but for subordinates, servants, foreigners, the animals, and the land itself. All deserve a rest—a release from restlessness. That is the divine plan, the divine hope, and to keep the Sabbath is to participate in that plan and hope.

So we are called to rest as God did, but how does God rest? It is clear from the Genesis account that creation is not something that God does and then walks away from. Yes, God stops working, but God still hangs around. Why does God hang around? The scriptural answer is that God wants us to be continually present to creation, allowing it to be what it is, and enjoying the ongoing relationship that this mutual presence brings.

Sabbath thus requires that we view the world theologically, not just as “nature” but as belonging to God, having a relationship with God, and being blessed by God. By viewing the world in this manner, we recognize that it has a value far beyond its utilitarian purposes. To preserve and protect the earth means more than simply assuring that it functions as a natural resource. It means honoring the earth—or as we would say today, the cosmos—as a possession of the

divine, a partner with the divine, and a creation authenticated by the divine.

In Deuteronomy, the foundation for Sabbath is no longer creation, but liberation. The text reads

Remember that you were a slave in the land of Egypt, and the Lord your God brought you out from there with a mighty hand and an outstretched arm; therefore the Lord your God commanded you to keep the Sabbath day.

The emphasis here is on God the Deliverer. The discernment we all face—and especially that PYM now faces—is to figure out what kind of slaveries are afflicting us and how our faith can set us free. Of course this is not peculiar to PYM. We see in the world around us all kinds of slaveries afflicting people at every level of society—from the brutalities of poverty and hunger, to the subtleties of consumerism and affluence. To address these slaveries, none of us, I’m sure, would subscribe to a purely “religious” solution. But I think we would agree that attempted solutions—when they are devoid of any spiritual foundation, when they lack any recognition that our efforts to deliver ourselves and others from slavery are catalysts by which the divine Deliverer intervenes—such solutions fumble and fade and eventually fail. Faith-grounded discernment, on the other hand, can lead us to ferret out the slaveries that afflict us and find ways to break free.

By applying the different foundations for Sabbath, creation and deliverance, we can understand why Jubilee and discernment are vital to Sabbath rest.

Despite those differences, the two versions do substantially agree. Except for some small additions in Deuteronomy, the two texts agree that Sabbath means: work for six days, and not work on the seventh day. This itself is a radical departure—indeed, a bold challenge—in the society of its time, and applies to discernment today. Everyone worked every day; it was the only way to survive. To forego working on any particular day, especially if that day recurred every week, was to jeopardize your livelihood and your life. This demanded a profound trust that God would hold true to God’s word, keeping chaos from creeping back in by inviting goodness. It was indeed a radical

departure from the commonsense approach to managing work in the ancient world. (Just as it is today.)

This Sabbath rest idea is especially important because, at the time this text reached its final form, the Israelites were under the thumb of the Persian empire. And like any conquered people, they were subject to the demands and expectations of their conqueror. Top on that list was tribute, generally paid in the form of produce and livestock. In short, lots of their livelihood—some estimates put it at more than half—disappeared in tribute—and that came off the top, whether you had a good year or not. To not do everything in your power to meet those taxes—for example, by not working every seventh day—was to take a bold and daring stand. Not only did it mean you answered to a more powerful authority than the Persian overlords, it also meant that you challenged the very system by which they ruled—their laws, their structures, their military. Thus, Sabbath rest was a radical departure from common sense, and a bold challenge—a countercultural statement—against the ruling class.

It made sense that the God of the Israelites would command the Israelites to rest—crazy and counterintuitive though that may seem. Even more crazy was the idea that God would extend Sabbath rest to family, to indentured servants, to animals, and to foreigners (who generally hired themselves out to landowners as workers). I said earlier that the word Sabbath means not just “rest,” but “stop, cease, come to a dead halt.” And now this work stoppage is extended to everyone and everything involved in the work process. The Deuteronomy version, adds that this stoppage includes “your ox and your donkey,” the beasts who bore the burden of hauling and transportation. Deuteronomy also adds that slaves have coming to them not just any rest, but exactly the same rest as each Israelite enjoys.

Sabbath rest, then, means not only do you not work yourself, but that you not require or endorse the work of those from whom you benefit. They all got the day off. (It would be like refusing on Sunday to shop, to watch professional

sports, to go to a restaurant—to do anything that requires others to work. Hmmm, chew on that.) Then and now, not only is it crazy, but think of what a challenge it would be to the economic system.

We need to look at one other similarity in the two texts. Both of them say about the Sabbath day, “keep it holy.” What does that mean? First, “holy” in Hebrew has nothing directly to do with morality or even virtue. To call something “holy” does not necessarily mean that it is righteous or even good. Instead, the Hebrew idea of holy is that something is set apart, it is no longer part of the

Thus, Sabbath rest was a radical departure from common sense, and a bold challenge—a countercultural statement—against the ruling class.

ordinary and the every day, or used in a common way. Instead, it is oriented toward God, focused on God, put in the service of God. And that’s why discernment—at least the way Friends understand it—is an appropriate Sabbath activity. When we discern, we open ourselves to God’s voice, we seek where God is leading us, we ask what God is expecting of us. And while we can do that at any time, doing it on Sabbath is especially appropriate. It is a way to keep Sabbath holy. Sabbath is discernment time.

Important nuances to this requirement arise from the form of the single Hebrew verb that is translated here as “keep it holy.” First the form connotes activity, doing something. This is part of the reason why rest is not sufficient for fulfilling the Sabbath. We are called to do something with that rest. The verb form also involves intentionality. It’s not just that you do something, but that you do it intentionally, on purpose, with desire and determination. That too is part and parcel of discernment—we engage in it actively, intentionally, determinately.

Let’s recap. As expressed in Exodus and Deuteronomy, the Fourth Com-

mandment, in its call for a work stoppage on every seventh day, is a challenge to the harsh practicalities of survival, but also to the power that makes demands and sets up rules for those who are trying to survive. In that alone, it is a call to Jubilee and to discernment. A call to Jubilee because it places a premium on the dignity and the rights of all creatures. A call to discernment because it forces a reconsidering of how we treat work—our own and that of others—in our hierarchy of values, and how far we are willing to “go against the grain” when it comes to the practices of our culture and the requirements of our authorities.

Having looked at the similarities, we need to look at one last difference.

The first thing to notice is that each version begins with a different word. Exodus begins with “remember the Sabbath day”; Deuteronomy begins with “observe the Sabbath day.” In English they don’t seem that different; in Hebrew each is a rich and unique term.

“Remember.” It is hard to overstate the biblical importance of the verb that is translated “remember.” The word is *zkr*, and its meanings include: think about, meditate upon, pay attention to; remember, recollect; mention, declare, invoke, commemorate. The word appears 288 times in the Bible. Its importance is reinforced by the frequent use of its opposite, “to forget” (*skh*), which appears 122 times. (Note, by the way, that this tension between remembering and forgetting, by the people as well as by God, is a major dynamic throughout the Bible, especially in the Psalms.)

The Hebrew word *zkr* (“remember”) includes in its scope of meaning the idea of taking appropriate action. Thus, remembering is not simply a mental action, it includes doing some external thing. To remember the Sabbath, then, involves thinking about it, meditating on it, paying attention to it, recalling it—all accompanied by an appropriate corresponding action. A Jubilee focus on remembering the Sabbath might involve working with the poor and marginalized, or protecting the earth. A discernment focus might involve altering, eliminating, or creating ways by which we as Friends interact with each other and with the

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people and the world around us.

Finally, *zkr* describes a reciprocal relationship between the one remembered and the one remembering—in this case, Yahweh, whose very being is relationship, and Israel or individual Israelites. Any authentic remembering of the Sabbath is thus a spiritual relational act.

The Exodus account has “observe” instead of “remember.” The verb is *shmr*, and appears in the Bible over 450 times. Its basic meaning is “to exercise great care over.” Another is “to pay careful attention to,” “to take care of,” “to guard.” Yet another is “to give heed to.” Finally, it can also mean “to preserve” or “to store.” There is a strong intentionality in all this, making the English word “observe” a rather weak translation. Observing the Sabbath is something one does carefully, attentively, protectively, receptively. If “remembering” the Sabbath, as we saw, connotes thoughtful activity, “observing” the Sabbath connotes intentional caring and attention.

The final major difference—and here is where I think Sabbath comes closest to Jubilee and discernment—is the last verse of each version, the one that provides the foundation for Sabbath practice. In Deuteronomy, you may recall, it reads:

Remember that you were a slave in the land of Egypt, and the Lord your God brought you out from there with the mighty hand and an outstretched arm.

The reference, of course, is to the exodus from Egyptian slavery. Though brief, this is a text heavily weighted with meaning and significance for the Israelites. Just a few words are all it takes to conjure up powerful and profound images. It is as though one would say today “Twin Towers” or “9/11”—we would need no more to bring back that horrible experience in all its grim detail. Or the words “wedding” or “graduation” or “summer camp” to bring back the joyful particulars we may have experienced in each of those events. For the Israelites, the weighted words were “slave” and “brought you out.”

It does not take much to imagine the wound that the word “slave” would expose—pain and depression, injustice and forced labor, hunger and weariness,

fear and shame. But that re-opened wound is immediately soothed by the balm of those other words “brought you out.” The word in Hebrew is *yatza*, translated, “I brought you out.” But it’s not “brought” in that sense of “take along with” or “deliver.” It’s causative. It means “because of *me* you went forth,” “*I* was the driving force behind your going forth.” The emphasis is on God’s mighty intervention. The escape from slavery to freedom is all God’s doing.

Sabbath incorporates two elements: rest and restoration. The “rest” has to do with a stepping back from one’s ordinary daily frenzy and looking at what we do in the light of the covenant relationship, the God of the covenant, and the demands and enticements of Empire. The “restoration” encompasses social justice and restoring of the rights to the oppressed; it also encompasses restoring the covenant relationship between ourselves and each other and God.

The final Hebrew word that we will consider is one we have already seen—“remember.” Here it reminds the Israelites to recall their liberation from slavery. As I said earlier, this is no simple word—like, “Did you remember the keys?” Or (as I find myself saying more and more these days) “I don’t remember why I came into this room.” Rather, it is a deeply profound and personal word. It means: “To look at intently, to ponder, to meditate on,” etc. It is scattered throughout the Hebrew Scriptures—with the prophets asking the people to remember God, and the lament Psalms asking God to remember the psalmist. It is a remembering that takes concrete expression in an external action; it is a determined and disciplined effort. And it is relational. It says to each Israelite: put yourself in contact with what it meant to be a slave, and what it meant

for Yahweh to bring you forth into freedom.

I propose that remembering, in the biblical sense of the word, is a form of discernment. We tend to focus our discernment on present or future situations and conditions, and of course that is rightly ordered. But is that enough? Are we not a faith community with a history? Are there not those among us, past and present, who experienced in the events of normal living a divine presence—even more, a divine “leading”? Can that not be an occasion or model for recognizing the divine presence in *our* day-to-day lives, as individuals and as members of the faith community?

Such discernment is an act of reexperiencing the past as a way of understanding the present. When Jewish people today celebrate the Passover at a Seder, they do not recall the Exodus in terms of what happened to an ancient “them”—the Hebrews of old. Instead, they do so in terms of “we”—those present here and now, who are experiencing the present through the lens of what past generations have experienced: “On this night *we* were freed....”

By discerning the present through the lens of the past we create the opportunity to imagine what the future could be. It can be hard to imagine the future just by focusing on the often-discouraging present. But if we can use the past to put the present into perspective, we will be more encouraged to imagine—with a trust and conviction strengthened by the past—what a more rightly ordered future could be. We approach what Scripture scholar Walter Brueggemann calls “an imaginative commitment to ‘what if...’.”

What is this past that we can draw on to clarify the present and imagine into the future? I propose that it is more than simply the history of the Religious Society of Friends. I propose that it is also our Judeo-Christian history—the one out of which the Religious Society of Friends sprang. It includes the narratives that recall God’s actions with the people of Israel and with the early church. To do less is to deprive ourselves of perspective and conviction. It is to close our souls

within a ghetto when we have a whole world to inhabit. If Friends are to survive as an effective and recognizable source for good on this earth, we need this broad and enriching perspective. True discernment—true Quaker discernment—allows for no less.

This has been a long talk, and I appreciate your patience. Let me close with a summary and an exhortation.

Sabbath incorporates two elements: rest and restoration. The “rest” has to do with a stepping back from one’s ordinary daily frenzy and looking at what we do in the light of the covenant relationship, the God of the covenant, and the demands and enticements of Empire. The “restoration” encompasses social justice and restoring of the rights to the oppressed. It also encompasses restoring the covenant relationship between ourselves and each other and God. This restoration of the covenant relationship is not a matter of simply “getting right with God,” but of restoring priorities, restoring ourselves to our obligation to acknowledge our status as creatures, and to reorder our lives so that we are better able to reject living by the allure and the struggle and the constraints of the culture of Empire.

Thus, Sabbath stands as a challenge to the prevailing culture, be it pyramid-building or nation-building. The Bible is not just a book of moral do’s and don’ts to be trotted out in support of someone’s bias, nor is it just a collection of quaint stories from which little children can draw lessons. It is a saga of ongoing interpreted experiences which shows how our ancestors faced challenges that confronted them, sometimes overcame them and sometimes were overcome, but never abandoned the God who creates and delivers.

In the Hebrew Scriptures this interpretive process took its final form around the Babylonian captivity (598-537 BCE), when the Israelites felt they had lost everything, even their God, and were struggling to reestablish their identity and their integrity—all the while under the watchful eye of the repressive society that ruled over them. We, too, are people of exile. We continue in exile, and we need to recognize what it means to be in exile.

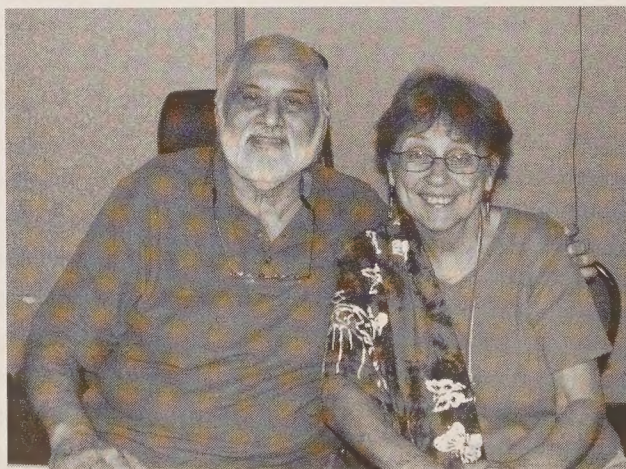
As people in exile, we do not have the luxury of dabbling in this trend, or that new idea, or some clever thought that catches our fancy. As people in exile we need to ask ourselves what it is that we really cherish. So I ask: Is it time to question whether we have settled for the cheap grace of developing our personal potential over the cry of a marginalized world of undeveloped human potential? (For the text says, “Love your neighbor as yourself,” not, “Hold off loving your neighbor until you love yourself.”) Is it time to ask ourselves whether we have created God in our own image, a soft teddy bear God who would never condemn in the face of evil, would never hold accountable those who flaunt the ways of righteousness, would never mete out justice or even the punishment of allowing us to experience the consequences of what we do or don’t do? Is it a time to ask ourselves whether dissecting every nook and cranny of our Quaker structures and processes is worth more than scrutinizing the boot print that Empire leaves on the earth? Perhaps, dear Friends, we can incorporate into our rich Quaker ways—worship, fellowship, committee and business meetings—some of these questions. Is our personal journey distracting us from humanity’s forced march? Is ours a laissez-faire God who comforts the afflicted but will not afflict the comfortable? Is our Quaker microscope keeping the wider world out of focus?

I ask these questions because I fear we live in a nation that is under the judgment of God. I believe this nation has flaunted and abused and puffed up its place as one of God’s creatures. It has ripped the land from its original

inhabitants and then wreaked ruin on them. It has enslaved a whole people, first in the chains of forced labor, then in the chains of forced poverty. It has gorged itself on the world’s resources and left others to scramble for the scraps from its table, even as they choke on its belching and flatulence. It has brushed aside the convictions of other world cultures, and demanded—frequently at gunpoint—that they kneel before the idols of capitalism and democracy, that they adopt a way of life that increasingly barricades and protects those who have wealth and influence, even as it marginalizes those who do not. It markets a culture that elbows aside the weak, the elderly, and disabled with its emphasis on strength and beauty and power, a culture where rights triumph over duties and where privilege trumps poverty.

For these many reasons, I fear that this country is under the judgment of God. And I believe that each of us, in our discernments and in our activities, will have to answer the old question—voiced first by exploited coal miners, then by civil rights workers, and pacifists, and conscientious objectors, and modern-day prophets—“Which side are you on?” This is not a question to be answered with songs and letters and protests and proclamations. It is a question that is answered by what Friends believe, how they live their lives, how much each of us is part of the covenant and how much we are part of the Empire.

The Sabbath rest is a time of remembering, a time of renewal, a time of repositioning. It recalls the ancient Hebrew word *shuv*, to turn, to be transformed—not just what you turn your back on, but what you turn your face toward. □



ANTHONY PRETE (pictured here with his wife Trish) is a member of Central Philadelphia Monthly Meeting, which supports his ministry of bringing the fruits of progressive biblical scholarship to unprogrammed Friends. He has conducted numerous workshops at FGC and elsewhere, and has written articles for Friends Journal and other publications, including the recent book, *The Quaker Bible Reader* (Earlham School of Religion, 2006), described on next page.

PACIFIC YEARLY MEETING EPISTLES AND MINUTES

Dear Friends Everywhere:

From July 31st to August 5th, 2006, 339 Friends gathered at the University of Redlands, CA, for the 60th annual sessions of Pacific Yearly Meeting.

We will meet in Southern California for two years in our effort to share the burden of travel in a geographically large Yearly Meeting. We arrived by train, by bus, and even by bicycle. We carpooled. But in the rush of our lives, and with our many possessions, more than we would like, we still arrived in our cars, our many bumper stickers a silent prayer for the world we long for, but have not yet realized.

We have felt warmly welcomed and nurtured by a friendly, smiling staff, and good food. The University is actively committed to supporting farm worker rights and the environment in their food purchasing practices. A co-generation plant will soon provide one to two thirds of the electricity needed on campus. These unexpected reminders of our common kinship both delight and humble us.

We arrived at Yearly Meeting under the weight of an invitation from M&O committee to consider taking on a year of corporate discernment:

How do we live our lives from the

Center so that all things take their rightful place?

How can we hold our annual sessions so that it helps us find the Center and discern the Spirit's will and truth among us?

What is essential for us to live our lives as Friends, and what structure do we need for support?

What role can Yearly Meeting play?

The words "Sabbath," "Discernment," and "Jubilee" have all been used to describe the possibilities for the year ahead. Tony Prete, an invited guest from Central Philadelphia Monthly Meeting and the "other PYM," spoke to us about Sabbath, Jubilee, and their relationship to our work of discernment. Without discernment Sabbath is just time off. Discernment is the imaginative commitment to "what if?" Jubilee brings in the challenging questions of our personal relationship to empire. The question is not what we have turned our back on, but what have we turned our face towards.

In a Unity with Nature plenary, we were called upon to live differently—to revive an ancient mode of living—to restore balance, harmony, and a sense of abundance. The Sabbath call to rest reminds us that when water runs quickly down a hillside, it steals the nutrients and kills. When water runs slowly, it can seep into the ground and nurture the seed.

Can we use this Sabbath year to ask ourselves profoundly uncomfortable questions? Can we lay down our forms when they no longer match the rhythm of our lives and the function of our work?

We have such hopes for ourselves and for the Yearly Meeting—to be more authentic with each other, to be in deeper relationship with the Divine, to heal a wounded world. There were urgent calls among us to respond to global warming, to act strongly for an end to war, to have more courage, and to be more faithful. Can we take a year off for discernment and still pay attention to these concerns?

We come to Yearly Meeting looking for seemingly conflicting things. Often we fill our worship and discernment time with too many words and too many ideas. We lack a clear understanding of what is being asked of us and a pragmatic vision of how the process of discernment will move forward. We are eager for resolution, without allowing time for the difficult work to take place. We are reluctant to be vulnerable with each other. We still have a very hard time bringing forward a full slate of nominations for crucial committees. We have strong attachments to our familiar patterns and to our busy lives.

Mornings were spent in worship, discernment sessions, and worship shar-

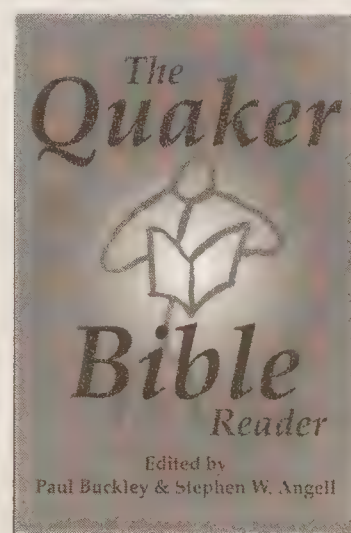
The Quaker Bible Reader

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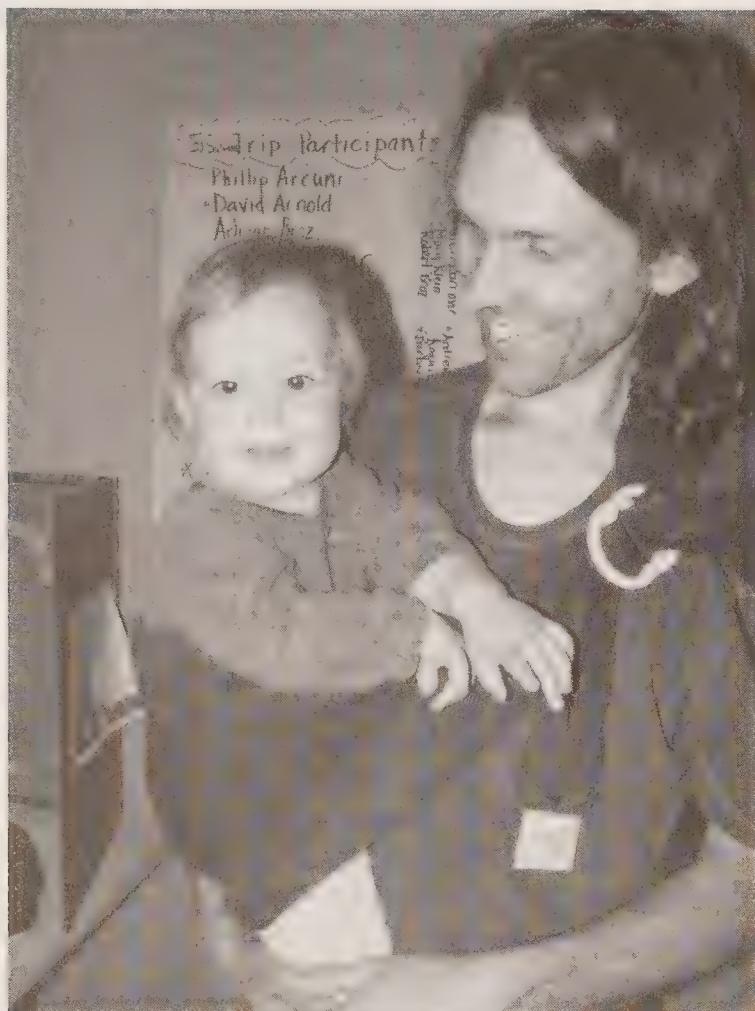
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PACIFIC YEARLY MEETING



Chris Moore Backman with his daughter Isa, youngest attendee of PYM



Rachel Fretz (Santa Monica Meeting) discusses Friends Peace Teams with Fred Buell (Los Angeles, CA, Meeting)

ing, starting with a time when we were joined by the children's program. Children also joined us for evening plenaries and our annual meeting for memorials, showing an ability to center, even amid wiggles and sighs.

Once again, the Yearly Meeting was powerfully ministered to by the young people among us. We were moved by a report from our representatives to last year's World Gathering of Young Friends. In addition, an intergenerational group of six Friends spent the week before Yearly Meeting in central city Los Angeles and Pasadena exploring issues of community, relationship, and Sabbath economics. At our annual youth plenary, they shared with us stories of overcoming fear, becoming vulnerable to each other, and building a powerful, accountable community. Given this space to talk, the Friends from Junior Yearly Meeting expressed a deep pain about the unexpected lack of community they were experiencing this week. Revealing our selves and sharing our fears helped rekindle the embers of connection. Yet

there is still more to be done in the ongoing work of building and rebuilding trust and placing that which is most essential at the center. We were reminded that Yearly Meeting is just one week a year and Friends work in the world is grounded in our daily lives and our Monthly Meetings.

Our next steps are still not yet clear. We fall short in what we have done and what we have left undone. We do not yet live each day out of a sense of Jubilee.

We ask for your prayers as we move forward in this year to discover what love and truth require of us. In turn, we shall pray for you and look forward to hearing your words of encouragement as we gather again next year. May God bless us everyone, without exception.
—*Yours in the Spirit of Friendship,*
Jim Anderson, Clerk

JUNIOR YEARLY MEETING EPISTLE, 2006

Dear Friends,
Throughout the week, we've ex-

perienced both the hardships of disorganization and disconnectedness and the euphoria of community. On our first day together, we heard from many guest speakers. Chris Moore Backman talked about Gandhi and creating social reform, and Robin Mohr told us about the Quaker blogging movement. After this initial day, we were surprised to realize that our group was lacking the sense of connection and community that we had come to expect from the JYM. We believed that our lack of solidarity led to a greater amount of direction of our program by adults. We were distressed by the state of our community, and so we met for a business meeting in an attempt to revitalize JYM. This meeting was the beginning of a path towards a strong and healthy community.

The youth plenary was a major turning point on our journey to community where we felt that we could finally express our innermost feelings and concerns for both our own community as well as the global one. After the plenary, our sense of community increased and we could be

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IG IN PICTURES



Shan Cretin, AFSC regional director for Pacific Southwest, with Alan Lessic, AFSC regional director for Pacific Mountain area



Julie Harlow and Carl Anderson promote Friends House Moscow

more transparent with each other. We met with the Young Friends for an eventful evening of worship sharing, continuing the themes of the plenary. We were happy to connect with the members of their community as both friends and mentors. The Young Friends were very supportive and friendly throughout the week. Another discussion we had with them was the annual Respectful Relations in which we experienced a deeply moving and open experience, which furthered our sense of community. We also incorporated down time for fun and relaxation into our schedule, including a trip to Big Bear Lake and a picnic and water balloon fight here on campus with the Young Friends. By the end of the week, JYM felt their community had grown from a chrysalis of solitude into a magnificent butterfly.

UPPER ELEMENTARY AND MIDDLE SCHOOL CHILDREN'S EPISTLE

This year was challenging in more ways than one, due to the fact that the November 2006 FRIENDS BULLETIN

Upper Elementary and Middle School groups were combined. Some kids felt left out, because they weren't old enough to go to Big Bear Lake and to go bowling. Conflict between friends also occurred, but the rest of the community helped out, even though some did so unwittingly.

Even though there were many challenges, most of what we did was just plain and simple fun. When we gathered to discuss what to write for this epistle, most of the things that we came up were the more enjoyable parts, such as tying moldy yucca leaves to the fan and stinking up the room. Some of the other fun things that we did were going to the pool, making hemp jewelry, sewing stuffed dolls for hospital patients, making beaded geckos, playing pool and fuzball, and cooking with a solar oven.

We were also able to enjoy the company of other age groups at events such as the family dance, the memorial plenary, the youth plenary and community night.

By the end of the week, we realized we were able to combine all of our ideas together without arguing—like when we wrote our skit together. We realized we were becoming more mature and caring people.

PYM PRE-SCHOOL CHILDREN'S EPISTLE, 2006

We enjoyed each other, a lot of free play, and many volunteers. Some brought instruments—a tuba, guitar and dulcimer. What did we like? How did we feel? Some answers:

"I felt like I was in the sky. I liked singing with Chuck"—Joyce

"I liked playing with the beach ball.—Silas

"I like all the things I do here and I love playing with all the kids."—Miles

"Nice people to hang out with."—Dylan

We talked about rainbows, spiders and even became dinosaurs, lizards and volcanoes one day.

ACTION MINUTES APPROVED BY PYM, 2006

PYM 2006-01: Pacific Yearly Meeting approved authorization to publish 500 additional copies of *Fe y Práctica*.

PYM 2006-02: Pacific Yearly Meeting appointed D. J. Bloom as our representative to the October 2006 celebration in Mexico City of the fiftieth anniversary of the founding of the Casa de los Amigos.

PYM 2006-04: Upon the recommendation of the Nominating Committee, Pacific Yearly Meeting approved extending the term of our representative to Friends General Conference to three years.

PYM 2006-05: Pacific Yearly Meeting approved augmenting the budget of the Nominating Committee by \$400.00 for fiscal year 2006.

PYM 2006-06: Pacific Yearly Meeting approved changing its travel reimbursement rate to \$0.25 per mile.

PYM 2006-07: Pacific Yearly Meeting approved the Finance Committee's proposed budget for fiscal year 2007.

PYM 2006-08: Pacific Yearly Meeting approved the Finance Committee's recommendation that the fiscal year 2007 assessment level for member meetings be reduced from \$36.00 to \$34.00 per member, keeping the assessment for Mexico City Monthly Meeting at \$10 per member.

PYM 2006-10: We approved a minute supporting the Declaration of Peace, the text of which is:

YES! I join with the majority of US citizens, the people of Iraq, and people around the world in calling for a comprehensive end to the US war in Iraq. I solemnly pledge to (check as appropriate):

___ Call on the Bush administration and Congress to immediately withdraw all US troops from Iraq, with no future redeployments.

___ Urge my Congressional representatives to adopt a "bring the troops home now" position and to establish comprehensive, concrete and rapid plans to end the US war in Iraq no later than September 21, 2006, International Peace Day, just days before Congress adjourns for the Fall elections.

___ Participate in marches, rallies, demonstrations and other peaceful strategies to

establish this plan.

___ Engage in nonviolent civil disobedience, as conscience leads me, if this plan for a comprehensive, concrete and rapid plan to end the US war in Iraq is not established and activated no later than September 21, 2006.

PYM 2006-11: We approved the following minute on torture and in support of Humboldt (CA) Friends and others:

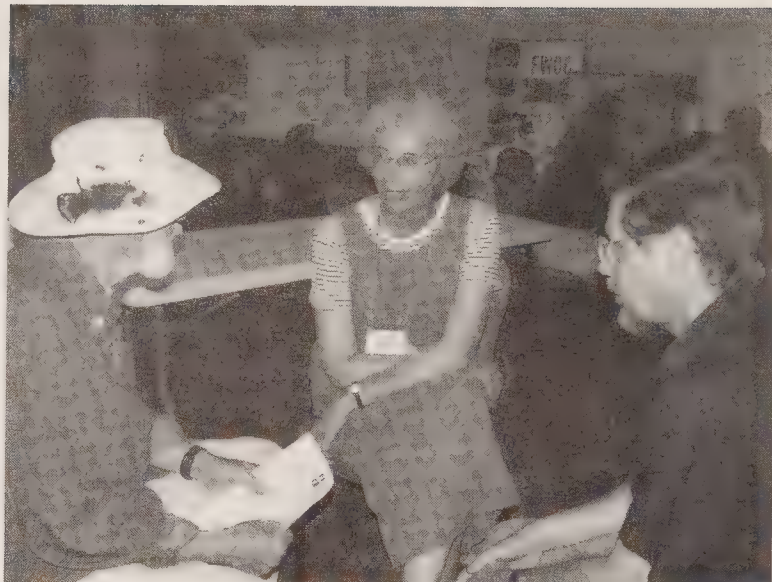
Thirty years ago, the Friends World Committee for Consultation stated:

Both tortured and torturer are victims of the evil from which no human being is immune. Friends, however, believe that the life and power of God are greater than evil, and in that life and power declare their opposition to all torture. The Society calls on all its members, as well as those of all religious and other organizations, to create a force of public opinion which will oblige those responsible to dismantle everywhere the administrative apparatus which permits or encourages torture, and to observe effectively those international agreements under which its use is strictly forbidden. (FWCC, 1976)

Pacific Yearly Meeting of the Religious Society of Friends was moved by the March, 2006 Santa Monica (CA) Monthly Meeting minute that notes that "our Quaker faith is based on the conviction that 'there is that of God in everyone.' We are therefore convinced that everyone is entitled to humane treatment and due process of law. We utterly oppose any form of torture and illegal detention, whether perpetrated by our government or by any other power or group."

We call on our elected representatives to hold the executive branch of the US government accountable for any actions that violate the 1949 Geneva Conventions and their 1977 Protocols, or the 1987 United Nations Convention Against Torture, or any other treaties binding upon the United States.

Pacific Yearly Meeting, joining with Humboldt Friends, San Jose, and Palo Alto Meetings, supports the leadings of the six Humboldt Friends to travel with a concern



Left to right: Bob Barnes, Carol Cruickshank and Fred Adler

for the condition of all who are involved in the conflict at the Guantanamo Bay Prison. Fred Adler, Andrea Armin-Hoiland, Carol Cruickshank, Margaret Kelso, Richard Ricklefs, and Karin Salzmann are called to journey to the prison to meet with and witness to both the prisoners and prison personnel. The concern for the well-being of both prisoners and military personnel at Guantanamo Bay is one shared by many Friends in our Yearly Meeting.

Further, we ask that members, Monthly Meetings, and Worship Groups familiarize themselves with the work of the Quaker Initiative to End Torture (www.quit-torture-now.org), considering both minutes of support and encouragement of participants in the next conference in June 2007 at Guilford College, North Carolina.

As people of faith, we believe that the United States must set a high moral and ethical standard in its treatment of its captives, whether foreign or domestic. As William Penn wrote: "A good end cannot sanctify evil means: nor must we ever do evil, that good might come of it."

Minute from JYM: We strongly support the valuable work that Quaker Camps at Ben Lomond Quaker Center performs in developing leadership among Quaker young people in the Quarter and the Yearly Meeting. We would be in accord with PYM offering financial support to Quaker Camps.

IS IT TIME TO TAKE OUR SEAT AT THE FRIENDS GENERAL CONFERENCE TABLE?

by John Holding

San Francisco (CA) Friends Meeting

At a plenary session during this year's Pacific Yearly Meeting, Clerk Jim Anderson asked those Friends to stand who'd attended the Friends General Conference Gathering held in July at Pacific Lutheran University in Tacoma, WA. Nearly half the plenary session stood.

And why should anyone be surprised by such a strong turnout? PYM Friends have been attending FGC Gatherings for many years. Many of us have facilitated workshops at FGC, served on the Gathering Committee, clerked the Junior Program, sent Friends to observe the FGC General Committee, and traveled with the FGC Traveling Ministers Program. We use FGC's website with the convenient "QuakerFinder" service. We respect FGC for its strong support of FGLBTQC (Friends of Gay, Lesbian, Bisexual, Transgender and Queer Concerns), groundbreaking work on racism within the Society of Friends, and new efforts around nurturing Quaker youth. We buy books online from Quaker Books of FGC.

Today we have an undeniable day-to-day relationship with FGC on many different levels. Given the historic and convenient nature of a west coast FGC Gathering, PYM and other western meeting Friends turned out in large numbers. Over 750 western Friends attended. No surprise. A Quaker support organization springing from the progressive, unprogrammed side of Quakerdom. It makes all the sense in the world that PYM and western Friends would be involved.

So a relationship exists, but as many of us know, only a defacto relationship. For while Pacific YM (and North

Pacific and Intermountain) are intimately involved in FGC on many different levels, we currently remain "unaffiliated" with FGC. What some might call an unofficial status of on-going independence. What I dare to call, at best, a silly tradition is a serious failure to take our seat at the table, and is, at worse, freeloader status.

Friends, I strongly sense it is time for us to take our seat at the FGC table. We have an integrity opportunity to get our tradition in line with our practice. It's time to take a seat at the FGC governance table by affiliating and joining with our fellow unprogrammed yearly meetings in sustaining and guiding this invaluable Quaker service organization.

Friends have raised a number of legitimate questions around such a move, but ones that I think we can answer faithfully by taking our FGC seat. Questions such as:

We're a historically "independent" yearly meeting. How can we join FGC?

My answer? Easy, FGC has no governance authority over the affiliated yearly meetings (and in this regard is different from FUM). Quite the contrary, the affiliated yearly meetings jointly govern FGC and direct its programs and services. We're still "independent" in that PYM comes under no other Quaker authority. What affiliation would actually mean is that FGC would no longer be independent of the vibrant and progressive western Quaker movement.

Will it give conservative, church-going Friends the wrong idea that we are no longer a "neutral" third party, but a part of the progressive, liberal, unprogrammed Friends Meetings that make up FGC?

My answer: We already are progressive, liberal, unprogrammed

Friends and our independent status in no way "hides" that from conservative Friends. In practice I'd argue the western Meetings are even more liberal than most of the FGC affiliated Meetings (e.g., FGC gathering being the first place I attended Bible Study). Let's not hide our light under a bushel—it's not fooling anyone anyway.

But won't it cost money? We already get the FGC services without paying any dues. Why start now ...?

My answer: Well, yes, when you use services, someone needs to pay for them. Right now we are freeloading off the other yearly meetings that support the general FGC budget. So it seems high time we take on our part of the financial responsibility as well. Moreover, there are no set dues for FGC; each yearly meeting gives what it feels is appropriate based on the amount of services it uses (for example, Alaska Friends Conference pays substantially less per member than Philadelphia Yearly Meeting since not as many Alaskan Friends can travel as often to the yearly FGC gathering). So yes, it will cost some money, but fair is fair. Would we instead be willing to stop buying books from QuakerBooks, or stop allowing our members to attend FGC Gatherings?

Friends, Quakerism is a small community. Joining together for support can bolster our small numbers and raise our voice. We know that from the work of AFSC and FCNL.

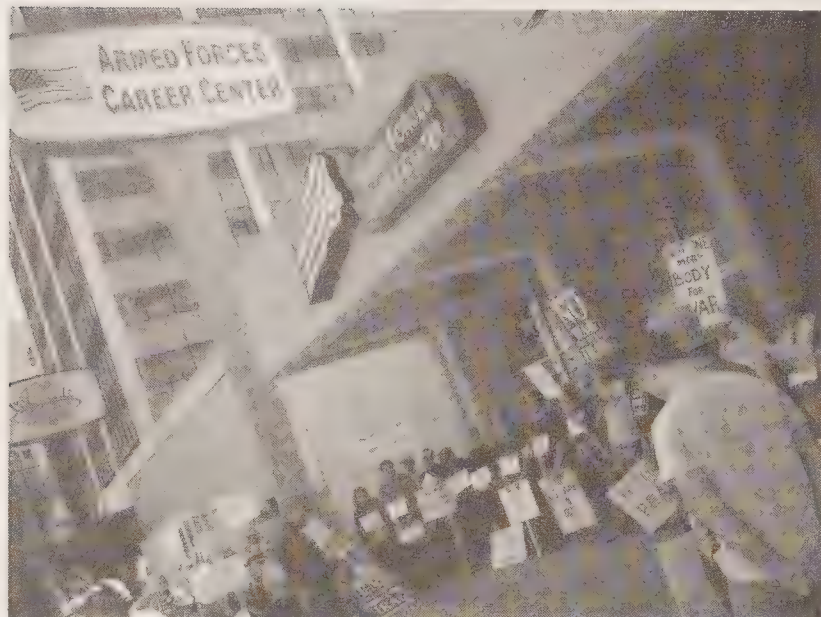
Our unprogrammed tradition (and I'd argue Quakerism as a whole) is being strongly served by FGC. Our western Meetings are deriving great benefits from FGC today.

Isn't it time that we give back to FGC? Isn't it time that our yearly meetings take a seat at this important Quaker table? □

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For more information, go to afsc.org



AFSC/DECLARATION OF PEACE ACTION AT THE HOLLYWOOD ARMED FORCES CAREER CENTER

September 25, 2006. Nearly one hundred demonstrators marched to the Hollywood, CA, Armed Forces “Career” Center to call for withdrawal of US troops from Iraq. Over twenty planned to be arrested, but were not, because the recruiting center was closed for the day, probably to avoid bad publicity. The same thing happened in San Francisco with the other AFSC/Declaration of Peace Action. Ann Bishop said of the action: “We may have saved a few lives. Somebody didn’t sign up, and maybe having a day to think it over they won’t sign up, and they won’t go some where and be killed or kill anybody.”



CHALLENGE THE MEDIA CAMPAIGN BEGINS WITH FUNERAL AT CBS AFFILIATE

March 16, 2006. Partnering with Interfaith Communities United for Justice and Peace, AFSC Los Angeles initiated its Challenge the Media campaign at CBS 2 News in Hollywood. Protesters mourned the death of a great tradition—journalism in the spirit of Edward R. Murrow—and challenged the media to “stop burying the truth” and “uncover the cover-up.” The gathering took place as part of a National Day of Media Action, and other protests that day occurred in Chicago and New York, in front of media outlets such as CNN, FOX News, and the *New York Times*. In addition to coverage by KPFK and Indymedia, the action was featured on the front page of the Ciudad (City) section of *La Opinión*, the largest Spanish-language newspaper in the United States.



LOS ANGELES AREA PROGRAM DIRECTOR PARTICIPATES IN NONVIOLENT RESISTANCE AT SENATOR FEINSTEIN’S OFFICE

March 20, 2006. AFSC Los Angeles hosted individuals in a series of meetings to study and train for nonviolent civil disobedience to end the war. The first action was at Senator Feinstein’s office, where the Los Angeles Area AFSC Program Director was arrested. Local stations covered the action on the evening news.



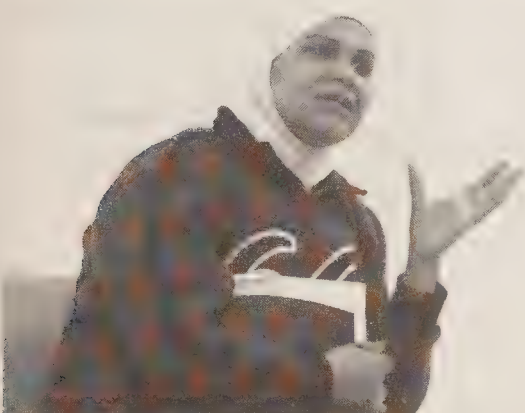
YOUTH SERVICE PROJECT FOCUSES ON FARM WORKERS' RIGHTS AND HOUSING

April 23-25, 2006. AFSC's Youth Service Project, which is sponsored jointly with the Southern California Quarterly Meeting of Quakers, helped build homes in the San Joaquin Valley town of Earlimart. Undertaken within the larger context of farm workers' rights, the project featured a presentation by Graciela Martinez of AFSC Visalia, who described to the youth the issues that farm workers face. Working side by side with the families whose homes were being constructed, the participants received some hands-on building experience while getting to know the families of the community.



POETS AND OTHER ARTISTS DELIVER FIRST DOSE OF TRUTH SERUM CAFÉ

May 13, 2006: Truth Serum Café—an AFSC project organized both for and by youth and young adults to promote peace, social justice and community awareness—made its first official appearance at Pasadena's Armory Northwest gallery. Socially conscious lyricism intertwined with hip hop sensibilities could be heard in the poetry of first-time readers, as well as from seasoned spoken word artists. Vendors lined the walls with handmade wares, coffee and tea. Surrounded by visual art displays, the gallery came alive with words of truth, passionate music and social interaction.



IRAQI WOMAN SPEAKS TO AFSC AUDIENCE ABOUT THE MISERY OF THE US OCCUPATION

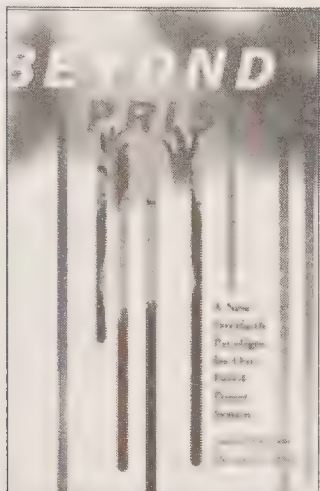
March 13, 2006. The Middle East Peace Education Program hosted a talk by Faiza Al Araji, who fled Iraq after the kidnapping of her eldest son. To a packed house at the AFSC office in Pasadena, she told her personal story, challenging myths and addressing the realities of the American occupation and its impact on the Iraqi people.



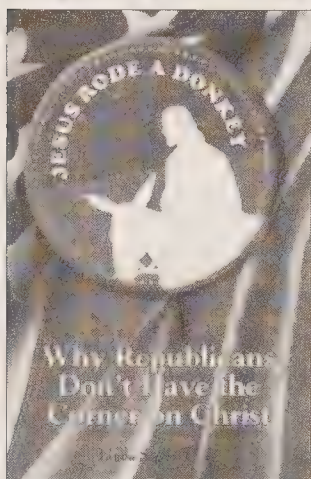
"EYES WIDE OPEN" CALIFORNIA BOOTS EXHIBIT PREMIERES IN MACARTHUR PARK

March 18, 2006. Hub of a major Latino community in the heart of Los Angeles, MacArthur Park was the setting for Eyes Wide Open, featuring 240 pairs of boots representing Californian casualties in Iraq, and civilian shoes memorializing Iraqis killed in the war. The exhibit was featured in the *Los Angeles Times*, the Associated Press, and as far away as Chicago's ABC affiliate and China's Xinhua News Agency. As they stopped at the exhibit on their march, Fernando Suarez del Solar and Pablo Paredes were warmly received by the community.

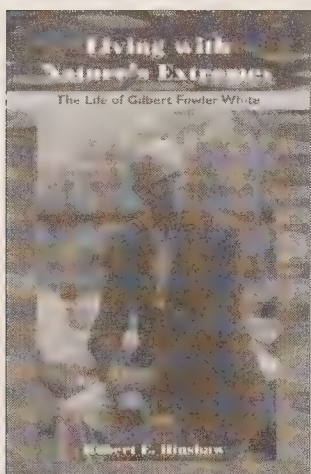
NEW BOOKS AND PAMPHLETS BY WESTERN FRIENDS



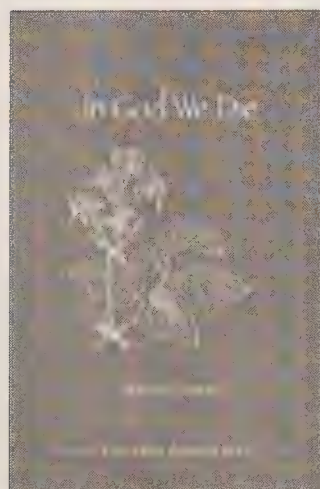
Beyond Prisons: A New Interfaith Paradigm for Our Failed Prison System by Laura Magnani and Harmon L. Wray. (Fortress Press, 2006. Paperback. \$13.) Frederic and Mary Ann Brussat write: "The jail population in America is growing enormously—from 330,000 in 1972 to 2.1 million in 2001. The rate of imprisonment (number of prisoners per 100,000 population) in the United States is five to ten times higher than that of most industrialized nations. The price tag for all this is \$60 billion a year. In this hard-hitting and ethically-provocative work, Laura Magnani and Harmon L. Wray present a different approach. She is Assistant Regional Director for Justice for the American Friends Service Committee in Oakland, CA, and he is Director of the Vanderbilt Program in Faith and Criminal Justice. This paperback is the American Friends Service Committee's Criminal Justice Task Force Report. It is highly critical of a system that 'breeds more violence, more racism, deeper hatreds. It makes people less able to participate in the economic system, to fully function on the outside, or to develop healthy relationships.' Magnani and Wray bring the spiritual resources of Quakerism, Buddhism, Christianity, and indigenous cultures to bear on the problems of violence, revenge, racism, classism, and rampant injustice."



Former clerk of Santa Monica (CA) Friends Meeting, currently residing in Colorado, Linda Seger writes of her latest book, *Jesus Rode a Donkey: Why Republicans Don't Have the Corner on Christ* (Adams Media: Avon, MA, 2006): "During the last election, Christian Democrats often heard that the Republican vote was the values vote, that good Christians were Republicans, and that Democrats attacked people of faith. Yet, my understanding and prioritizing of the many values of caring for the poor, health care, overcoming discrimination, creating sound fiscal policy, working for peace, caring for the environment, overcoming governmental corruption—all are founded upon my Christian faith, and have led me from being a Republican to becoming a Democrat. *Jesus Rode a Donkey* shines the light of Scripture and theology on policy decisions of both the Republican and Democratic party.... To me, both Christianity and democracy are challenging—they challenge us to follow the Golden Rule—to do unto others as we would want others to do unto us. I hope this book will shed light on the important issues facing our country, will help break through the divisiveness that has infected our country, and will encourage both Republicans and Democrats to work together for effective solutions."



Living with Nature's Extremes: The Life of Gilbert Fowler White by Robert Hinshaw (Johnson Books: Boulder, CO, 2006) is "both biography and memoir. It is a tribute to a scientist who has changed the scientific community and the world." Former President of Haverford College, and a member of Boulder (CO) Friends Meeting, White passed away recently [see memorial minute, p. 20]. He is considered "the father of floodplain management and the national flood insurance program, and founder of the interdisciplinary science of natural hazards—[he] has educated the nation and the world on how to change the ways we manage water resources and mitigate natural hazards. With an unending list of contributions to the scientific community and with an impressive array of awards too long to mention, it is not surprising that Gilbert White is an intellectually remarkable man. What is less obvious is Gilbert's very human approach to life. He worked best at resolving differences behind the scenes, holding a deep belief in the dignity and worth of each individual and the richness of home and family. He believed with a passion that any person can make a significant difference in this very messy world. It takes only the determination to live a life that matters."



A member of University Friends Meeting (Seattle, WA), Warren Ostrom has worked closely with the aging and dying for over two decades. In this Pendle Hill pamphlet (#385) Ostrom offers his deeply-considered insights on the end of life, as well as his reflections on the role of spirituality in how we face death, and guidance for finding clarity in our choices about our own final path. *In God We Die* invites us to look with fresh eyes at the prospect of our own death and dying, reminding us that we can trust the Spirit with our lives and deaths. Advances in the technologies and institutions of life preservation seem to take our lives out of God's hands, presenting choices with consequences we may not understand. Opportunities or pressures to prolong our own survival and that of the people we care for sometimes lead us down paths contrary to our values and may deprive us of peaceful closure. Available through Pendle Hill for \$5 plus shipping and handling.

If you would like to review any of these books, please contact the editor at friendsbulletin@aol.com.

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22 Normandy Rd
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FWCC STAFF VISIT SOUTHERN CALIFORNIA

Loida Fernandez and Nancy Yarnall, FWCC (Friends World Committee for Consultation), traveled together in southern California this summer. FWCC staff visit among Friends to raise Friends' awareness of the diversity among Quakers and to inform Friends of opportunities to get together. Face-to-face and heart-to-heart encounters help Quakers bridge their differences.

After Pacific Yearly Meeting, Loida and Nancy worshipped at First Friends Church, Whittier, where Loida gave the message. At La Jolla, Orange County, and Santa Monica Meetings, their PowerPoint presentation of the FWCC Section of the Americas Annual Meeting in



L. to r. : Loida Fernandez, Laurel Gord, and Nancy Yarnall

Chiquimula, Guatemala, conveyed the excitement of being with Friends in Central America and explained the value and function of FWCC to Quakers today.

Loida, Executive Secretary of Comité de los Amigos Latinoamericanos (COAL), and Nancy, Western Field Staff, both work out of their homes, Loida in Ciudad Mante in northeastern Mexico and Nancy in Vancouver, WA. □



Friends World Committee
for Consultation

SECTION OF THE AMERICAS

Comité Mundial de Consulta
de los Amigos

SECCIÓN DE LAS AMÉRICAS

Connecting Friends
Vincula a los Amigos

Crossing Cultures
Sobrepasa Barreras
Culturales

Changing Lives
Cambia Vidas



*"It was great to be
able to worship, sing,
pray together, no
matter the language."*

**2006 Annual Meeting in
Chiquimula, Guatemala**

See more photos online!

Friends World Committee for Consultation
Section of the Americas

1506 Race Street, Philadelphia PA 19102, USA
215. 241. 7250, americas@fwccamericas.org

www.fwccamericas.org

MEMORIAL MINUTES

GILBERT F. WHITE

Gilbert F. White, a geographer known as the father of flood plain management and a leader in natural hazards research and the world environmental movement, died on October 5, 2006, at his home in Boulder, Colorado. He was 94. He had been in declining health for the past year.

White was Gustavson Distinguished Professor Emeritus of Geography at the University of Colorado at Boulder, a position he held since 1980. Prior to that, from 1970 to 1978, he was Professor of Geography and the Director of the Institute of Behavioral Science at the university. He founded and directed the university's Natural Hazards Research and Applications Information Center from 1976 to 1984 and served as director again from 1992-1994. In May 2006 he received an honorary degree from CU.

White's landmark work, beginning with his 1942 University of Chicago doctoral dissertation "Human Adjustment to Floods," challenged the notion that natural hazards are best addressed by engineering solutions. Instead, he argued that the havoc wrought by floods and other natural disasters as earthquakes and hurricanes may be better avoided by modifying human behavior to reduce potential harm. "Floods are 'acts of god,' but flood losses are largely acts of man," he wrote in his thesis. He advocated, where feasible, adaptation to or accommodation of flood hazards rather than the "structural" solutions (dams and levees, for example) that dominated policy in the early 20th century.

After his first study of the Boulder Creek floodplain published in 1957, White was commissioned in 1969 by the Boulder City Council and County Commissioners to prepare a report on possible zoning of floodplains in Boulder. This led to enactment of the first floodplain zoning in 1970. White was twice the recipient of the Outstanding Achievement Award from Plan Boulder County, once jointly with his first wife Anne U. White. In 1994 Gilbert White created the Boulder Creek Flood Notebook, an on-line plan for studying the

next great flood to strike Boulder, both the effects of such a catastrophe and the decisions that made it possible, contributing funds to support the research on a flood that he did not live to see. White continued to be active in local issues of urban growth, making his last presentation to the City Council in 2002 and providing guidance on floodplain issues up until a few months before his death.

The underlying notion that humans should adjust to their environment, coupled with a deep commitment to improving human welfare through social policy, guided White's career. A quiet leader, his work encompassed not only floods and other natural hazards, but water management in developing countries, global environmental change, geographic education, and international cooperation on water systems, including in the Middle East and the Mekong and Nile river basins.

"No mere ivory tower geographer, he helped establish the fields of natural hazards research and resource management that have become so crucial to modern environmental planning and policy-making," said Gilbert M. Grosvenor, Chairman of the National Geographic Society, when he presented the Society's highest honor, the Hubbard Medal, to White in 1994.

While White's ideas were initially greeted with controversy, he was a persistent advocate. After six decades, his proposals for flood plain management and flood insurance reform have won widespread acceptance. "Every person who buys flood insurance, or is asked to relocate out of a floodplain... has been touched by Gilbert White's life in a very real way," said JoAnn Howard, former Administrator of the National Flood Insurance Program.

A key part of White's success was his talent for working with people. In a recent biography of White, *Living with Nature's Extremes*, Robert Hinshaw writes, "Gilbert White's long career in shepherding natural resources has involved not only the study of resource issues but also a distinctive ability to establish and strengthen communication and cooperation across contentious boundaries." A source of

pleasure for White late in his life was that in 2001, the US Corps of Engineers established a special collection to house his papers.

A native of Hyde Park in Chicago, White received a BS in 1932, MS in 1934, and PhD in 1942 in geography from the University of Chicago. In 1934 he interrupted his doctoral studies to join the New Deal administration of President Franklin Roosevelt. He planned a one year stint in Washington, DC, as a staffer on the Mississippi Valley Commission, but stayed eight years to work for the National Resources Commission and later the Bureau of the Budget.

Strongly attracted by the tenets of the Society of Friends since his student days, White espoused pacifism and became a Quaker at the outbreak of World War II. In 1942 he went to France to do relief work with the American Friends Service Committee (AFSC). He was taken prisoner of war the following year and interned in Germany. After being exchanged in 1944, he returned to become Assistant Executive Secretary of the AFSC. In 1944 he married Anne Elizabeth Underwood, who worked with him on many research projects, including a pioneering study of domestic water use in East Africa. The Whites were committed to preserving open space in Boulder County, Anne serving on the Boulder County Parks and Open Space Advisory Committee, and working with Gilbert to donate land that was integral to establishing the Anne U. White trail in upper Fourmile Creek Canyon shortly before she died in 1989.

In 1946, White accepted the presidency of Haverford College, where he became the youngest college president in the country. In 1955, he returned to the University of Chicago to become a professor and chair of the geography department. He brought his family to spend the summers in Sunshine Canyon starting in 1957, first on the Wittemeyer Ranch and then later on property they purchased up Sunshine Canyon. Gilbert and Anne White moved permanently to Sunshine Canyon when he took a post at the University of Colorado in 1970, moving to a condominium on Pearl Street which they planned jointly with several

other retiring faculty in 1983.

Reflecting his commitment to national and international cooperation, White served on numerous professional and scientific committees and advisory groups for organizations such as the National Research Council, the UN and UNESCO. Among the many posts he held, White was President of the Association of American Geographers 1961-62, Chair of its High School Geography Project, Chairman of the Board of Resources for the Future 1974-79, and President of the International Council of Scientific Unions 1976-82. He served as Chairman of the American Friends Service Committee 1963-69.

White officially retired in 1980, but remained professionally active, serving as Executive Editor of *Environment* magazine from 1983 to 1992, Chair of the Committee on Sustainable Water Supplies for the Middle East, National Research Council, 1996-1999, and since 2001 as a member of the FEMA Steering Committee for Evaluation of the National Flood Program.

White is survived by his second wife and long time friend, Claire Sheridan of Boulder, his children William White of Ithaca, NY, Mary White of Boulder, CO, and Frances Chapin of Edmonds, WA, stepchildren Monika Proffitt of Seattle and Daniel Proffitt of Boulder, CO, and four grandchildren.

EUGENIA CAROLINE DELAMOTTE

Eugenia Caroline DeLamotte, born on November 28, 1951, in New Haven, Connecticut, died in Paradise Valley, Arizona on August 22, 2005. A beloved member of Tempe Arizona Meeting for ten years, Genie passed away surrounded by family and friends. Her spirit's presence remains in our Meeting.

Genie grew up with her sister Becky and parents, Araminta Harper DeLamotte, a social worker, and Dr. Roy DeLamotte, a Methodist minister. As Roy DeLamotte served different congregations, the family moved several times during the girls' early years. After

spending several years in east Tennessee they settled in Augusta, Georgia, where Roy and Araminta were professors at Paine College, a historically Black college. Genie began attending Quaker meeting in high school in Augusta in response to the civil rights and peace movements.

Genie went on to study at Duke University, where she met Carl Gardner, her future husband, at the end of their freshman year. They became close friends and were married in 1986. Their wedding was held in the Duke University Chapel. A gifted musician, Genie played the organ at the ceremony. Genie took degrees with highest honors in English literature from Duke University, Oxford University, and Harvard University even as she remained a devoted student of music. She took great pleasure in the musical accomplishments of her sons Paul and Mark, who inherited her musical gifts.

Genie brought a spirit of fun and adventure to all that she did. During her two years as a Marshall Scholar at Oxford University, she regularly enlisted friends

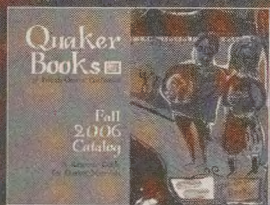
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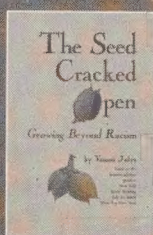
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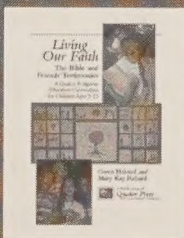


The Seed Cracked Open

by Vanessa Julye

Vanessa Julye addresses the reality of racism within the Religious Society of Friends. Stories from generations of her family, and the experiences of other black Friends across time, make vivid the sense of isolation and barriers people of color face in the white, middle-class Friends culture. Vanessa Julye goes beyond critique, however, to present significant questions and additional resources as a ministry to heal and to empower Friends to "move further along the spectrum of racism."

Quaker Press of FGC, 2006, 36 pp., paperback \$8.00



Living Our Faith: The Bible and Friends' Testimonies

by Gwen Halsted and Mary Kay Rehard

This curriculum weaves biblical studies together with learning about Quaker heritage. "We developed this curriculum to span an entire school year. . . . There are many ways to bring to life the values expressed in the testimonies, but we chose to find examples in biblical passages, mostly stories, to illustrate faith in God, learning to discern divine leadings, and having courage and determination to put beliefs into action." — the authors, from the introduction

QP of FGC, 2006, 166 pp., looseleaf \$25.00



No Shame, No Fear: A Novel of Love and Persecution

by Ann Turnbull

British children's author Ann Turnbull has written a new novel of young love in the 17th century—between a Quaker servant, Susanna, and a merchant's son, Will. During their romance and Will's conviction to Quakerism, the Conventicle Act is passed banning all religious meetings except Anglican church services. The novel authentically portrays the ensuing persecution and Will and Susanna's struggle with their communities and their faith.

Candlewick, 2006, 304 pp., paperback \$8.99



Forged in the Fire: The Sequel to No Shame, No Fear

by Ann Turnbull

London 1665-66. With a Plague raging, Will and Susanna, separated by class and distance, struggle to re-unite. Will has become a Quaker and broken with his father. Leaving Susanna behind, he travels to London, swearing to send for her once he is settled. But Will is arrested and thrown in jail for standing up for his beliefs. This, along with the rapidly spreading plague and a dire misunderstanding, conspire to keep them apart. A powerful story about how love and belief can overcome even the most terrifying twists of fate.

Walker Books, 2006, 304 pp., paperback \$15.95

to join her in attending concerts and plays and in traveling throughout Europe. She loved to explore the outdoors wherever she lived. She returned to the United States to complete a PhD in English at Harvard, and her first job was at Bowdoin College, in Maine, in 1982. Genie also taught English and Women's Studies at the Carolina Friends School, Duke University, and Arizona State University. Recently she received a promotion to full professor in the English Department at ASU. On Sundays, Genie often taught First Day School at Tempe Friends Meeting. The children especially enjoyed her baking, teaching origami, service projects, and the cooperative games she led in nearby Peace Park.

Genie's compassion and wise mentoring brought her numerous awards for teaching and scholarship. That work, including her scholarship on women, anarchist thought, and African-American writers, was founded in a spiritual concern for freedom and social justice. The creative, generous mind that made her classes and conversation at once probing and exciting also emerged in brilliant and ambitious publications. An early article offered a rigorous study of Puritan theology, while her first book, on the tradition of the Gothic among British and American women writers, led in turn to a wide-ranging collaborative feminist project. With a colleague and student, Genie co-edited one of the first global anthologies of women's writings, a book that spanned 2,600 years. Genie's next book on African-American Barbados-born writer Paule Marshall presented the first major study of this writer's work. The journey from silence to freedom, about which Genie wrote in her book about Paule Marshall, is developed still further in her last book, which she had just finished correcting when she was diagnosed with lymphoma. This fourth book, which describes the life and work of the influential early 20th century anarchist writer Voltairine de Cleyre, speaks with certainty and conviction of the need to put an end to oppression, beginning with the oppression within the human mind.

With all who knew her—children, young people, and adults—Genie spoke

to, from, and of the spirit. Her energy, intelligence, clarity of vision, and simplicity of manner made her a powerful representative of Friends on the Arizona State University Campus Interfaith Council. Genie joined in organizing the Arizona State University chapter of the group "Women in Black," which stood in silent, noontime vigil at Arizona State University starting in 2001 to protest US military actions in Afghanistan and Iraq. In her last major presentation, held at Arizona State University's Memorial Union in October 2003, Genie appeared alongside representatives of Buddhist, Jewish, Muslim, and various Christian groups to teach about peace: she spoke of the historical and present importance of the Quaker peace testimony.

Genie's mother, Araminta Harper DeLamotte, died in 1991. Surviving family members include Genie's father, Roy DeLamotte of Augusta, Georgia; her sister Becky DeLamotte of Somerville, MA; Genie's husband, Carl Gardner, who taught with Genie at Bowdoin, Duke, and Arizona State, and their sons Paul DeLamotte Gardner and Mark DeLamotte Gardner, all of Paradise Valley, AZ.

BOOK ABOUT CLERKING A MONTHLY MEETING NEEDS YOUR HELP!

Are you a past or present Monthly Meeting clerk? Your ideas and experiences are needed for a book now in the making about the challenges and rewards of serving as clerk of a Monthly Meeting. The ideas of people who have observed a clerk at work are also welcome.

Elizabeth Boardman is using her experience as a recent clerk of San Francisco (CA) Meeting to launch this project. The working title is *Where Shall I Stand?* The book will address matters not covered in *Faith and Practice*. It will focus on questions ranging from the theological to the practical.

There are many other topics this book will address—you surely have suggestions to contribute. The material will be developed so that identities are protected. Please contact Elizabeth Boardman at eboardman@sbcglobal.net or at 415-452-1526.

CLASSIFIEDS

Publications

QUAKER LIFE—INFORMING AND EQUIPPING FRIENDS AROUND THE WORLD. Free sample available upon request. Join our family of Friends for one year (10 issues) at \$24. For information contact:

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CALENDAR ITEMS

NOV 3-5: A SOUL'S TESTAMENT, WRITING A PERSONAL SPIRITUAL MEMOIR. Eve Forrest. Quaker Center, Ben Lomond, CA.

NOV 17-19: GOODNESS. Exploring that sense of goodness at our core, learning energy work, and laughing. John Calvi. Quaker Center, Ben Lomond, CA.

DEC 1-3: SILENCE, SIMPLICITY, AND SOLITUDE: The annual silent retreat. An extended experience of Quaker meeting for worship. Win Griffen. Quaker Center, Ben Lomond, CA.

VINTAGE BOOKS, Quaker Books. Rare and out-of-print journals, history, religion. Contact us for specific wants. 181 Hayden Rowe St, Hopkinton, MA 01748. Phone: 508-435-3499. E-mail: vintage@gis.net.

Schools, Retreat Centers, Camps, and Retirement Homes

BEN LOMOND QUAKER CENTER: Personal retreats, family reunions, weddings, retreats, and our own schedule of Quaker Programs. Among the redwoods, near Santa Cruz, CA. 831-336-8333. <http://www.quakercenter.org>.

FRIENDS HOUSE IS A MULTI-LEVEL RETIREMENT COMMUNITY offering independent living apartments and houses, and an assisted care living facility. Located in Santa Rosa, Friends House is easily accessible to San Francisco, the Pacific Coast, redwood forests, and the vineyards of Sonoma and Napa counties. Friends House is owned and operated by Friends Association of Services for the Elderly (FASE), a California not-for-profit corporation. The facility and Board of Directors are strongly influenced by Quaker traditions. The welfare and growth of persons within an environment which stresses independence is highly valued. Tour Friends House at our website at www.friendshouse.org. Friends House, 684 Benicia Drive, Santa Rosa, CA 95409. 707-538-0152.

THE WOOLMAN SEMESTER offers Friends education to students in grades 11-13 focused on the Testimonies of peace, justice and stewardship. Students earn a full semester of high school credit and log 120 hours of community service. Through the challenge of a rigorous curriculum, simple living in community and service work in Mexico, students gain an intrinsic direction for their futures. Academic skills, nonviolent activism and self-awareness are developed to guide them with integrity. Financial Aid and Quaker Scholarships support all qualified teens. Visit www.woolman.org or contact 530-273-3183.

WILLIAM PENN HOUSE & WASHINGTON QUAKER WORKCAMPs. Washington, DC. Quaker Center on Capitol Hill offers hospitality, meeting space and worship. Offers workcamp opportunities for youth, peace studies seminars for educators, and seminars for all ages. Leadership training for Quaker young adults through our internship program. All are welcome. www.WmPennHouse.org, info@WmPennHouse.org. 202-543-5560. 515 East Capitol St SE, Washington, DC 20003.

POSITIONS VACANT: WILLIAM PENN HOUSE & WASHINGTON QUAKER WORKCAMPs Washington, DC. Hospitality intern, full time. Register and greet guests, work with workcamps, peace studies and international program seminars. Stipend, room and board and health insurance. www.WmPennHouse.org, info@WmPennHouse.org. 202-543-5560. 515 East Capitol St SE, Washington, DC 20003.

ACCOMODATIONS: QUAKER HILL CONFERENCE CENTER, Richmond, IN, offers overnight accommodations for Friends traveling in this area. For info and reservations, contact QHCC at 765-962-5741, quakerhill@parallax.ws or visit our website at www.qhcc.org.

WELLSPRINGS FRIENDS SCHOOL: alternative, accredited high school grades 9-12, non-residential. "A climate of affirmation" rooted in the Quaker Spirit of community, nonviolence, and honoring the Light in every person. 3590 W. 18th Avenue, Eugene, OR 97402. For more information, visit www.wellspringsfriends.org, or call 541-686-1223.

Services

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Tours and Opportunities

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WOLF CREEK COMMONS is a developing co-housing community in Grass Valley, California (Sierra Nevada foothills). Wolf Creek borders our forested site which is within easy walking distance of public transportation, markets and other stores. A vibrant intergenerational community, we welcome children. Expected move-in, fall 2008. 530-478 5778. www.wolfcreekcommons.org.

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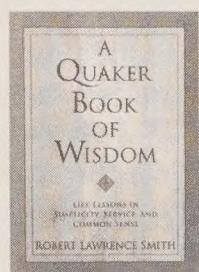
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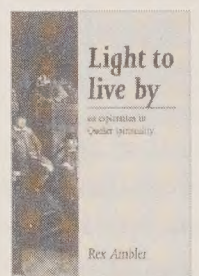
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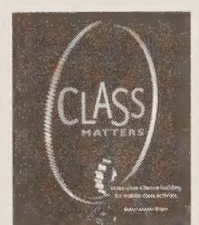
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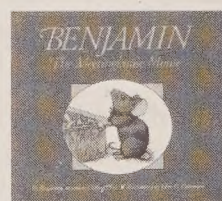
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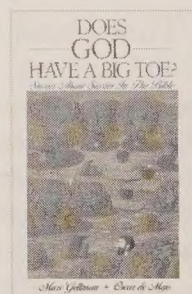
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